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ber noting the fondness of one man for his son, an attractive boy of six or seven years. Asked whether he ever beat the child he said, 'No; his first son had gone to work on a plantation and had died there. How could he beat his second son?' On the whole it may be said that the Orokaiva hold up good temper and kindness as a virtue, a thing which society demands from the individual; and on the whole, again, they carry out that ideal to a greater extent than is popularly supposed.

Along with this ideal goes that of *dignity* or weight, very much akin to the classical *gravitas*. A man is admired if he can make his personality felt, but in so doing he must not make a nuisance of himself. He may fulminate against the enemy, and will even be praised for it; but at home he does better to play the role of strong silent man. Such characters are undoubtedly admired, though one cannot profess to discover any consistent expression of the ideal. The gravest *paterfamilias* will on occasion cast aside restraint and become a ranter, and does so, too, without losing his dignity in the eyes of the village. But a chatterbox, or one who reveals his excitability too frequently, is under ordinary circumstances regarded as a bore.

Another ideal is that of *courtesy*, and by this I mean something wider than mere politeness. Indeed, of formal politeness as we know it ourselves there is rather a conspicuous absence. The Orokaiva is off-hand when he does a kindness, and apparently indifferent when he receives one. He does not offer his friend a betel-nut with a bow and a smile, but throws it surlily across; and the friend does not say thank you, but picks it up and tears the husk off with his teeth, vouchsafing neither word nor even look to the man who gave it. But—and this is the best thing we can say of the native—there is a very high and constant regard for others' feelings. Towards the enemy you may point the fingers and twist or screw the hand in the infamous gesture called *gingi gongo*, and call him the child of a devil-devil, or even tell him he has a scraggy neck; but it is only in the extremity of rage that a man would insult his clansman or fellow villager. To point at a man is out of taste; to swear at him would be to

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provoke an open breach; to gibe at his personal deformity would be the last blow. Baldness, for instance, is regarded as unseemly and ridiculous; but there are no Elishas and no mocking children. It is not of course to be supposed that men of the same group never bandy words, yet rudeness and abuse are always deprecated. Ordinarily the native, who is keenly enough alive to the peculiarities of his fellow, will only refer to them behind his back, and this for no other reason than to avoid doing injury to his feelings. Roughness or rudeness is said to produce in its victim that emotion, or complex of emotions, called *meb*, which we usually and somewhat inadequately translate 'shame', and it is regarded as a serious thing; so much so that if a man commits an unjustifiable affront, not only does the victim suffer, but the culprit's fellows, who feel they share his responsibility, will be positively covered with vicarious *meb*.

We may now turn to the consideration of *practical honesty*. One cannot claim that there is here any high abstract ideal. The native certainly feels no moral obligation to tell the truth in all circumstances—as who should know better than one who spends his time in questioning them? But honesty is a virtue at least in the limited and practical sense of respect for property. Petty thieving is common enough and is treated with a good deal of tolerance, though, considering the absolutely unguarded condition in which property is commonly left, the general honesty of a native village may impress one rather favourably, and would certainly bear comparison with that of a civilized community. It is probably true that as European influence first extends among a primitive people, the decrease in crimes of violence is more than countered by an increase in thieving and other crimes of stealth, and whatever the cause of this latter condition, it implies the decay of one primitive virtue. It is at any rate the common experience of Europeans that the more sophisticated natives are more inclined to steal.

Lastly, we may refer briefly to *married chastity*. Among the Orokaiva a woman is expected to be faithful, even during long absences of her husband. There is no bartering or lending of wives, and the only exception is during the cere-